

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION, AND

PRINTED BY PHILEMON CANFIELD,

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From the Christian Observer.

### A CATHOLIC TURNED PROTESTANT.

A little pamphlet has recently been produced in France, by an obscure and imperfectly educated mechanic, which has attracted more attention, and is likely to produce more effect in the conversion of Catholics to the Protestant faith, than many of those elaborate and learned dissertations in which it was the fashion of former times to engage. A saddler, of the name of Bayssiere, is its author; a member of the Romish Church by birth, who had received no religious education, and continued till his 32d year in profession a Catholic, but in reality a Deist. Still he attended the Catholic services; and though he would not communicate, he once consented to make confession, as a necessary preliminary to being married; and he looked upon Protestants as heretics; but he neither read nor believed the Bible. At this time his wife died; and partly from a desire to show honour to her memory, partly from a suspicion that the prayers of the church might alleviate the sufferings of the dead, he determined to procure nine masses to be said for the repose of her soul. The priest to whom he applied, promised, but failed to perform them. Month after month he repeated his application, but in vain, the priest complaining that he had not time; and his tenderness for his wife made him very indignant at this supposed protraction of her sufferings in purgatory. At length it was suggested to him, that if he paid the priest in advance he would probably be more successful: he tried the experiment, and it succeeded; the money was accepted, and the masses were said; nay, the good priest, who had no time to perform three, now benevolently wished to perform six, rather than return the change out of a six franc piece, which the poor man had presented.

Such an instance of cupidity startled Bayssiere, and led him to inquire whence the lucrative doctrine of purgatory was derived. He was not himself a believer in the Bible; but as he knew that the priests asserted that all their doctrines and ceremonies were founded on that book, he felt a curiosity to know what the Bible said upon the subject. While these reflections were passing in his mind, he suddenly recollected that he possessed a copy of the New Testament, in which he had learned to read, but which he had never opened after he was ten years of age. He eagerly seized it; and with that vigour and warmth of temperament of which his book furnishes several examples, never stopped, he says, till he had read it from the beginning to the end. His only business was with the doctrine of purgatory; and he disregarded every thing which did not bear upon that single point. He gives, with much artless simplicity, the result of his studies: he found nothing which made for, but much which made against that doctrine; and he arose convinced, that if the Bible was to be the standard of appeal, there was nothing to be found in it in favour of that fabled intermediate state of departed souls.

It then occurred to him that the pope must have invented this lucrative doctrine; and he in consequence felt resolved to know who the pope was. He had heard that he was the successor of St. Peter; that St. Peter was the head of the church; and that consequently the rights and prerogatives of St. Peter had devolved upon succeeding pontiffs. This he had heard in conversation, and from the pulpit; but he was now desirous of understanding what the Scriptures said on the subject. With the same ardour, therefore, and the same singleness of purpose as before, he sat down to the perusal of the New Testament; and reading, without intermission, from the first page to the last, he discovered that St. Peter had preached at Rome; and had never, during his life time, been recognized as the head of the church; in short, that the whole system was an artful fiction, invented and maintained to procure gain or power to its authors.

"Thus," he says, "I discovered that these two primary doctrines of the Romish Church, namely, purgatory, and the supremacy of St. Peter and his successors, had not at any rate been inculcated by the writers of the gospel. Although, previous to this discovery, I had not been very zealous in the belief of these two points, yet I cannot tell you what interest I felt

in the new ideas I had acquired. The New Testament, which I was still far from regarding as a Divine revelation, appeared to me a collection of precious documents, in whose authority I then began to feel some degree of confidence. Though I found this study novel and difficult to a poor, uneducated artisan, like myself, it was at the same time so attractive to me that I was induced to continue my researches," pp. 25, 26.

His next inquiries were directed to the doctrine of the real presence. His mind had always revolted at that essential article of Catholic belief: of all the tenets of Popery this had tended the most to alienate him from the Christian religion, of which he had been taught to consider it an inseparable part, and to force him, into infidelity. Occupied exclusively with this subject, he again read through the New Testament. For some time he saw nothing that seemed to countenance the doctrine; but at length, meeting with the passage in St. John, chap. vi, on which the Catholics lay so much stress; "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" he thought the proof decisive, and was on the point of abandoning with disgust, the record in which so palpable an absurdity seemed to be promulgated. Further search, however, threw light upon the passage; and in the 63d verse, he discovered what he called the key of the chapter. He saw that the expressions eating and drinking were used figuratively; and that they really signified nothing but "knowing Christ, coming to the being of a God, a sense of his own unworthiness and sinfulness now affected him deeply; and these were followed by resolutions of amendment. But here it seems he was embarrassed: he endeavoured to recollect whatever rules of virtue, and maxims of wisdom he had heard; at length the thought occurred to him, that he might find something to the purpose in the New Testament; and for the fourth time he commenced its perusal. The following is his own animated language on the occasion:—

"I wish it were in my power to recount to you, my dear children, all the effects that the eternal word of God produced upon my heart, for from that time I recognised it to be the revelation of Sovereign Wisdom; in the genuine expression of the Divine will, the message of a tender and compassionate Father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in him. I wish I could retrace the impressions that this Divine message produced on my mind, the vivid emotions I experienced, and the thoughts and feelings (never, I trust to be forgotten) excited by that reading.

"I was like a man born blind, and suddenly recovering his sight in a magnificent room, lighted up by a splendid lustre, and by a number of bright lamps hung around. My feelings at least corresponded with those of a man under such circumstance, were they possible. How glorious was the light of the gospel to me! I sought for morality, and I found there the most simple, clear, complete, and perfect system of morality, that could be conceived for conduct, and there I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a labourer, a man, a reasonable creature. My duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept: not one precept unaccompanied by a motive; and no motive that did not appear to me to be either dictated by reason, or enforced by an authority against which I felt conscious that I had nothing to object," pp. 42-44.

Penetrated with this deep sense of the perfect morality of the gospel, he was led by that Divine Teacher, who we cannot doubt secretly guided his mind, to ascend to another question:—"Was that code of moral doctrine dictated and inspired of God?" "Who," said he, in the workings of his vigorous mind, "were the writers of this book?" "And when," adds he, "I reflected that they were poor, uneducated mechanics, like myself, the question immediately presented itself, How could fishermen, tax gatherers, and tent makers, acquire such extraordinary sagacity, penetration, wisdom, and knowledge. Ah, I exclaimed, this is indeed a problem which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that as they were inspired so they wrote."

From the inspired morality of the Scriptures, he proceeded to reason onward to the inspiration of the doctrines.

"If God inspired the apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings he would leave them to their unassisted reason, and permit imposture to be confounded with truth? No: from the same source cannot proceed sweet waters and bitter. As the moral precepts of the gospel are Divinely inspired, so likewise must be its doctrines," pp. 45, 46.

Thus ends the process by which this simple mechanic, under the unseen influences of that Divine Enlightener, who has promised to instruct every sincere enquirer, was conducted to the full conviction that the whole contents of the New Testament were dictated by the Spirit of truth.

But, after all, mere knowledge is not reli-

gion; nor would it have been of much spiritual value to this poor man that he had rejected a few errors of Popery, if he had gained nothing better in their place.—But to the illumination of his understanding it pleased God to add the conversion of his heart. By the Bible, and the Bible alone, he became—not merely a nominal Protestant, but a Christian. He felt, he says, "the suitability between the wants of his soul, sinful and destitute of all peace and comfort, and the work which the Saviour had accomplished by his death upon the cross;" he viewed the promises of God as suited to his own case; he regarded Jesus Christ as a sacrifice offered for his sins; he trusted in him by faith for the expiation of them, and for reconciliation with God; and thus simply depending upon his Saviour he obtained peace of soul, a peace which was able to support and strengthen him amidst all the afflictions of life. He thus feelingly sums up the dealings of God with him:—

"In this manner you see how, a sinner and a prodigal as I was, my heavenly Father met me, and received me to the arms of his mercy! how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace which has accomplished all in me! He it was who began, who carried on, and who, I trust, will perfect this work of salvation. Without his spirit operating on my heart, it never could have experienced a real conversion," p. 47.

Bayssiere now began to feel desirous of intercourse with persons entertaining the same views and feelings with himself—with those whom he calls "Gospel Christians;" but where to find them was the difficulty. The thought glanced across his mind, that the Protestants might be the people of whom he was in search. "But instantly," he says, "I repelled an idea which early prejudice had rendered revolting to me. I had been brought up in the conviction that the term Protestant was synonymous with heretic, blasphemer, and reprobate." Soon, however, the thought returned, and reflecting on the declaration of St. Paul, "All that will live godly in Christ Jesus shall suffer persecution,"—possibly, said he, these Protestants may be calumniated, because their religion is in accordance with the gospel, and he resolved to clear up his doubts upon this point; but there were no Protestants in the neighbourhood.

"I waited patiently," he says, "for some time, and applied myself, diligently to reading and meditating on the word of God, which had become like necessary food to my soul. In all my prayers I entreated the Lord that he would condescend to direct me to those true Christians of whom his church was composed, and permit me to become one of their number: I felt a confidence, from all that I had experienced, that my Divine Benefactor would grant my request whenever he saw it good for me: this confidence quieted me, but could not remove my desire to ascertain what the Protestant religion really was."

It happened, however, that his wife in early life had known something of Protestants, and those whom she had known evidently appear to have been persons of elevated piety.

"In her description of the Protestant worship, imperfect as it was, he thought he could recognize those traits of simplicity that characterized the worship of the primitive Christians: and when she had finished, he said to himself, 'This is indeed like the worship recorded in the Acts of the Apostles.'"

On Christmas day (we believe in 1826) he was admitted at Neve into the bosom of the Protestant Church; and we have the satisfaction of learning that he has remained a steadfast and worthy disciple of that church. He has learned experimentally, and in his own person, the truth of that passage, "All that will live godly in Christ Jesus shall suffer persecution;" but this has tended only to give greater notoriety to the fact, and greater circulation to the history of his conversion. His little book has excited much attention in the south of France: a very considerable number of Catholics have embraced the Protestant faith; and there are some symptoms (and symptoms of a nature to inspire very joyful confidence) that pure and undefiled religion is gaining ground in that quarter.

We think that great advantage might result from the circulation of this tract in Ireland. A strong disposition to inquire prevails among the Catholic population; and we know that they have sometimes asked their priests with great significance, Why will you not let us read the word of God? For a people thus disposed, a publication has been wanting so plain as to be quite intelligible, and yet so powerful as to carry conviction along with it. The work of Bayssiere is short, familiar, clear, and cogent. The most ignorant among its readers can understand it, the most learned cannot refute it; and it has this pre-eminent recommendation, that it appeals to nothing but the Bible. If the Catholics of the sister kingdom can be persuaded to search the Scriptures, the result is not problematical. There is much truth, as well as naïveté in the exclamation of the French Catholic commander, in the times of Henry IV, who threw away the Bible, saying, "That book ought to be suppressed—it is all against us."

Faith and works are as necessary to our spiritual life, as Christians, as soul and body are to our natural life, as men; for faith is the soul of religion, and works the body.—LACON.

From the Christian Watchman.

### BAPTIST EDUCATION SOCIETY.

A number of brethren being in this city to attend the Boston Association, from different parts of New-England who had long felt that more efficient and extensive efforts ought to be made to educate young men who are called to the ministry of the gospel, a meeting to consider the subject was held on Tuesday evening at the Vestry of the first Baptist Church. The Rev. Joseph Grafton of Newton, was chosen Moderator. After prayer by the Rev. Joseph Elliot, of Vermont.

The subject was introduced by the Rev. Henry Jackson, Secretary of the Massachusetts Baptist Education Society. He stated that the permanent fund of the Society was very inadequate to the demands which were made for it from numerous applicants. The fund did not exceed \$15,000, the income of which was but \$900; and so great had been the calls for help from promising young men, whom the Executive Committee could not refuse, that the actual debt of the Society now due, which they had not the means to liquidate, was \$2000. He said it had been thought that an alteration in the plan of the Society, so as to embrace the Baptists in New-England, would have a tendency to increase its means and its operations; and he submitted the subject to the meeting.

Rev. Dr. Wayland rose, and observed, that from the statement which had been made, he considered the question before the meeting to be, whether the operations for Education should be enlarged, or abandoned altogether; for that the income named could do nothing, in comparison of what ought to be done. He said that since he had been more particularly engaged in the work of Education, his mind had been more deeply impressed with its necessity. He was, he said, an enthusiast in the cause; and if his brethren should think his views extravagant, he would just request them to place against his thoughts the opinions of those, whose estimation of Education was too low, and thus to excuse his ardour. When he thought of the power, which a pious man of education could wield, he was ready to say that it was in his view the right arm of the church. And when he thought of the capacities of the human mind for expansion and improvement, he was prepared to believe that nothing, which God had created, was more noble than the human soul. To permit such a being to grovel in ignorance, and, feeling a thirst for knowledge, to be continually stretching after without being able to grasp it, when it is in our power to give the requisite aid in its attainment, is to incur guilt to ourselves and to be unfaithful to posterity. He hoped, therefore that something efficient would be done, to increase the means of the Society, and that its income, instead of being \$900, would be henceforth \$3000. It is not the province of Education to "make a Minister," as is ludicrously stated by some; but to multiply intellectual and moral power. And if a man with ten talents can have them increased to one hundred, we shall then have in one man, the aggregate of the influence of ten.

Rev. E. Nelson followed the remarks of President Wayland, and proposed a Resolution, that it was expedient forthwith to adopt measures, to enlarge the means of Education for the ministry.—Mr. Nelson spoke of the loss of influence, which some valuable Ministers of the gospel sustained, in consequence of their want of education. In was, he said, a fact too well known to be denied, that there was a powerful prejudice operating in the community against hearing the sermons of men who were unacquainted with the classics, or who had not been favoured with a regular course of Biblical information and study. This influence was more extensive than was generally supposed. One man of learning communicates his prejudice to another, and he again to others, till a prepossession prevails against the uneducated man, and his message, which it is almost impossible to counteract; and thus is the progress of the truth hindered. It is of the first importance, therefore, that every advantage which education can impart, be afforded to the Minister, who is entering on the work of publishing the gospel, that he may not only have the confidence which piety inspires, but that also which a thorough Biblical course is calculated to give.

Professor Chase seconded the Resolution offered by Mr. Nelson, and in a few highly appropriate remarks, endeavoured to remove the prejudices entertained by some against education for the ministry. It is not the object of the brethren to thrust into the sacred office, those who are not called of God; but to assist those, whom the churches shall designate as chosen of Him to the holy service.

Rev. Mr. Freeman, of Lowell, remarked, that there were indeed, prejudices against uneducated men; but it had been his lot to know that there were also prejudices against men of education.—He gave an instance of this within his own knowledge, in relation to a church in Maine, the members of which were not willing to hear an educated preacher. A minister was engaged to preach for that church, who had not received extensive advantages of information, and was expected on a certain Lord's-day, but was prevented in providence from fulfilling his appointment. He, therefore, engaged a student in divinity from a neighbouring college to supply his place. The substitute was supposed to be the man who sent him, and was heard with great attention. He delivered the gospel message with such ability and affection, that

he was highly applauded by the brethren. And when at the close of the service he impressively gave liberty for the word of exhortation from the brethren, the big tear fell from the eye affected by the heart of piety, and it was an unexpected interview of hallowed tenderness. The prejudice against education, when they became acquainted with the standing of the young student, was broken down; and such has since been the progress of this church, that they are now the friends of education, and have within its limits, two Missionary Societies. Mr. Freeman remarked, that in the destitute churches which he knew, the loud call was for men of piety united with education and talent.

Professor Caswell, from Brown University, accorded with the views expressed, that more must be done in the cause of Education, and hoped that the churches in the New-England States would assess themselves the requisite amount, which he doubted not would be raised with ease, if there were a willing mind.—The Resolution passed.

Rev. Gustavus F. Davis, from Hartford, Conn. offered a Resolution, the substance of which was, that the Massachusetts Baptist Education Society would so far alter its constitution and its name, as to embrace all the States in New-England. He supported his Resolution by a number of arguments, which we have not time to recapitulate, observing that the brethren in his State would cordially co-operate in the objects contemplated.

Rev. Mr. Church, from Providence, who from a previous residence in Vermont, of considerable length, was acquainted with the state of feeling there in reference to Education, was full in the opinion, that his brethren would patronize the contemplated Society. There were in Vermont, many substantial friends of literature, who were able and willing to aid the cause.

Rev. Mr. King, of North-Yarmouth, Maine, spoke in favour of the Resolution, and said that a number in his State would afford their aid. He however remarked, that some had expressed their fears, that if their aid was given, they should not receive their proportion of patronage. He had endeavoured to remove those suspicions, as he doubted not such arrangements in this respect would be made, as would be generally satisfactory.

John K. Simpson, Esq. observed, that there was amongst us too much parsimony in giving. We ought to be more liberal. One gentleman of our denomination, and he not wealthy, had, he said, in the last year, given \$300 to a valuable object, a sum equal to the Society's whole interest on its fund. He alluded to the generosity of the Pedobaptists, in patronizing their objects, and especially to the late effort which had been made in the last year to resuscitate Dartmouth College. The Pedobaptists had raised for it \$30,000. Mr. Simpson remarked, that he believed, if an "account of stock" were taken, it would be found that the Baptists were as well able to be generous, as their brethren, the Pedobaptists, and he hoped they would follow their good examples in liberality to an object so important as Education.

Rev. Mr. Stow, of Portsmouth, N. H. said he believed he could answer for the liberality of the churches in his State, and that they would, according to their ability, be "not a whit behind the very chiefest." And as an "account of stock" had been referred to, he was willing that the Moderator should estimate its value in New-Hampshire.

Rev. Mr. Malcom was pleased with the liberal spirit of the speakers, and hoped it would be followed by substantial pecuniary generosity. Some one, he said, had mentioned, that we might raise \$7000; for his part, he wished we might raise \$70,000, for that amount was needed.

Dr. Sharp observed, that there was one duty immediately imperative. The Society were in debt \$2000, and before the contemplated change was effected, this debt ought to be discharged, or means taken that it should be. He was willing to be one of 40, who should pay it; or, if that were not done, he would be responsible that the Church and Society to whom he ministered would pay one-eighth of the debt, being \$250. Other generous pledges were made, and a considerable amount was promised on the spot. But the evening being almost spent, an adjournment was voted, to meet on the next day, at the Federal Street Meeting House, at 4, P. M.

Wednesday, 4, P. M. The friends of Education held an adjourned meeting, when the subject of liquidating the debt of the Massachusetts Baptist Education Society was resumed.

Dr. Sharp spoke at considerable length on the advantages of an educated Ministry, and pointed out the mistakes of those who were prejudiced against solid learning. This, united with the grace of God, is calculated for usefulness; and when incorporated judiciously with the public ministrations of the church, will render a preacher more acceptable to the mass of his auditory, even to the most uninformed, than he could otherwise be. It is indeed true, that there is a species of superficial knowledge, which will render a man pedantic, and vain-glorious; but this is because his information is not thorough, and because his state of mind is not under the governance of gospel principles.—Let a minister become deeply conversant with the vast field which literature will spread before him; let him see how little he knows in comparison of what may be known; and his learning, the more it increases, will render him



docile and humble, unless his moral feelings are greatly disordered. His acquaintance with himself and with the world will teach him to adapt his instructions and his conversations to the weakest of his pastoral charge, and with Solomon, he will seek to find out acceptable words, and to render his illustrations of truth not only plain and simple, but ingenious and attractive. Dr. Sharp spoke in terms of just rebuke of that pedantry, which mere novices will sometimes discover to make themselves appear learned. They can scarcely appear before an assembly, without endeavouring to make this impression. Now the thorough cure of this vanity is a useful education, the very business which the contemplated Society is aiming to accomplish.

Thomas Kendall, Esq. said he rose, to remove the aspersion which was sometimes cast on the Ministers of the gospel, because they are generally under the necessity of taking the lead in objects of usefulness, like the one now before the meeting. He was a layman, and well knew that the feelings of many of his lay brethren were in accordance with his own; and that with him, they highly approved of Societies for educating young men called to the gospel ministry. In the early part of his life, no Society of this character existed in this city among the Baptists; but he was gratified in being able to say, that since it had existed, he had had the pleasure of contributing to its support, and should continue to do so, while Providence continued to him the means of doing it. He made a number of observations on the value of a learned ministry, and alluded to some, now in glory, who had been self-taught scholars, and greatly useful in preaching the gospel, but whose course would have probably been more useful, had their literary advantages been earlier, and more systematic.

Rev. Mr. Leverett was highly gratified in the effort that was making to support the Education Society, and to enlarge its means and operations. He had the pleasure of acknowledging before the meeting, his own indebtedness to the institution. He was now engaged in publishing the message of heavenly mercy to a guilty world; but had it not been for this Society, and for the incitements and encouragements given by kind friends, who literally sought him out and brought him forward, he should not have been engaged in the pleasing labour.

Rev. Mr. Grosvenor, in accordance with the sentiments of Mr. Leverett, related the case of a youth, who was introduced into the ministry in a manner somewhat similar to Mr. Leverett's statement respecting himself; or who was at least encouraged by the kind attentions of friends. The Rev. Mr. Brantly, now a Minister in Philadelphia, was about 15 or 20 years since at the head of a Seminary for the instruction of young men, in South-Carolina.—Being present with a church about 200 miles from his residence, to whom he preached, and administered the Lord's Supper, he observed among the communicants a youth, whose pleasing appearance attracted his attention. He inquired who he was; and learning something of his history, his piety, and his promising talents, he spoke with him, and told him he ought to obtain an education. The lad smiled, and said such a thing would please him; but that the circumstances of his father would not admit it. Mr. Brantly told him to obtain the consent of his parents to come and reside with him, and he would see that he was educated. Some weeks after this, without previous notice, the lad appeared at his door, with his bundle of clothes, and introduced himself, to obtain the fulfilment of Mr. Brantly's promise. He had travelled the 200 miles on foot, such was his love of learning. He was cordially received; obtained an education; and is now a highly useful and acceptable preacher, in one of the most populous cities of the South.

Rev. Noah Davis, of Philadelphia, and others, made appropriate remarks; but we have not room to particularize.

Pecuniary pledges to a considerable amount were made, when an adjournment took place.

#### THE BOSTON BAPTIST ASSOCIATION

Held its seventeenth anniversary in this city, at the Federal Street Baptist Meeting-House, on Wednesday last, and continued its session till yesterday afternoon.

The introductory sermon was preached by the Rev. Mr. Knowles, from Ephesians iii. 10.—*To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*

The leading doctrine of the discourse was—*The wisdom of God displayed in the peculiar structure and constitution of his church on earth.*

A contribution was made for the widows of deceased Ministers, of upwards of \$90.

The Association was organized by the choice of the Rev. Dr. SHARP as Moderator, and Rev. E. NELSON and H. JACKSON as Clerks.

The letters from the churches were immediately read. Several of them had pleasing additions to their number, but no extensive Revivals had occurred.

In the evening, the Ministerial Conference was held, when addresses were made by the Rev. Messrs Bentley, Sampson, Goings, N. Davis, and Dr. Sharp.—*Id.*

#### DUBLIN ASSOCIATION, N. H.

The annual session of this Association was held last week. A letter from a worthy Minister who was present states, that the season was harmonious and pleasant, and in his opinion more encouraging as to the future, than for several years past. The Rev. Mr. Cummings preached the introductory sermon, from Titus i. 5. This Association has resolved itself into a Missionary Society, auxiliary to the State Convention; but we regret to learn, that a similar one within its limits has been recently dissolved. Our correspondent forbears to give the particulars of the meeting, presuming that "a formal account will be forwarded" by the Clerk of the Association. We hope this will

be the case, and that the same officer in each Association will do the same.

#### NEWTON INSTITUTION.

The following was the Order of the Public Exercises at the Anniversary of Newton Theological Institution, Sept. 10.

#### ANTHEM AND PRAYER.

##### Essays by the Middle Class.

1. The Use of the Imagination in expounding the Scriptures. J. HALL.
2. Exposition of 2 Pet. i. 29. E. BAKER.
3. Knowledge of the Hebrew Poetry, a help in the Interpretation of the Scriptures. J. S. LAW.
4. The 'Man of Sin,' 2 Thess. ii. 3. F. MASON.
5. Translation of Psalm cx.; with remarks. A. MORSE.
6. The Reasoning in the fifteenth Chapter of the First Epistle to the Corinthians. F. A. WILLARD.

#### SINGING.

Address before the Society for Missionary Inquiry. H. FITZ.

#### SINGING.

##### Essays by the Senior Class.

1. The Babylonian Captivity. W. W. HALL.
2. The Christian Minister's Motives to Diligence. B. C. WADE.
3. Rise of the Papal Power. H. FITZ.
4. The critical Study of the Bible the vital Part of a Theological Education. W. HAGE.

PRAYER, SINGING, AND BENEDICTION.

The next term in this Institution will commence on Friday, October 23d. Persons who are intending to enter, should present themselves on, or before, that day. For the information of such, the following articles are here inserted from the Rules and Regulations of the Institution.

1. The Institution shall be adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies.
2. It shall be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

Notice is also hereby given, that after the ensuing year, some acquaintance with the Hebrew language will be required in order to entering the Institution. For, and after, the year 1839, candidates for admission will be expected to have studied Professor Stuart's Hebrew Grammar, and 40 pages of Professor Stuart's Hebrew Chrestomathy.—*Id.*

#### NECESSITY OF DIVINE INFLUENCE TO PROSPER MISSIONS.

I feel particularly encouraged by the general feeling which prevails in the country, as to the necessity of divine influence to aid us in our labours to convert the world to the faith of Christ. Were our resources equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature and all the science of Christendom, without the spirit of God they could do nothing toward the establishment of that internal dominion which is designated by the kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean, by our commands, as to think to change the state of the world, and bring it under the laws of love, the perfect law of liberty by any thing short of the omnipotent power of the divine spirit. It is with churches, as it is with individuals, the lowest point of depression is the first point of elevation. We never think of placing our sole dependence upon the Spirit of God, till it becomes with us a work of necessity; but when that necessity is felt, when the penitent individual appears shorn of his own strength, we hail the favorable sign, and we are not disappointed in our hope, that he will soon take hold of the strength of Omnipotence, and become strong in the power of the Almighty.

The case is similar as it regards the state of religion in our churches, when the feeling which is now growing among us shall become general, when multitudes shall be seen flocking to our churches, as they now do to hear a popular preacher; that time will be near; and we may hail the appearance as the day star of the latter day glory. Brethren, pray for us, that the word of the Lord may have free course, and may be glorified with us, even as it is with you. Let not those who are looking at the income of the Society, be afraid that income will be diminished by a growing spirit of prayer. If we pray that the waters of life may visit every land, we shall not refuse to help in cutting and clearing those channels by which they are to be conveyed. To pray to God is to offer up the heart to him, and if we give him our hearts, we shall not withhold from him our influence, our talents, our substance.—*Dr. Phillips.*

#### REVIVAL IN SOUTHWICK, MASS.

Extract of a letter from the Rev. Jeremiah F. Bridges, to the editor of the Christian Secretary.

"The church in this place had been for some time previous to the commencement of this work, in a cold languid state, without preaching, and apparently sinking to rise no more. But in the autumn of 1828, and through the winter, a very different feeling seemed to be manifested by many. A spirit of prayer and ardent desire for the gathering of the scattered flock, and the outpouring of the spirit of God. Soon the prodigals began to return, and by March, 1829, the scattered sheep were gathered back to the standard of the Lord, and united in the same spirit. Meetings began to be crowded and solemn; and soon was heard the anxious inquiry, 'What must we do to be saved?' God who is rich in mercy, heard their groaning and came down to deliver. The work increased, and spread from this to other parts of the town. Some who had long ere this entertained a hope in Christ, were made to feel the importance of obeying his commands. By such the church were requested to appoint a meeting, in order to hear their christian experience for baptism. These, together with one who had recently obtained a hope, were baptized on the 3d Lord's day in April; since which time, the ordinance of bap-

tism has been administered every other Lord's day till the 14 of September. 44 have thus been buried with Christ, and united with his people. Others we hope will soon follow. Yea, our prayer is, that all the earth may receive Jesus, and glorify his name."

#### GOODNEWS FROM WALES.

Extract of a letter to the Editor, from a Baptist Minister in New Hampshire, dated Sept. 5th, 1829.

"I have just received a letter from my bro. in Wales, in which he says that the Baptists, in common with others in England, are suffering severely from a stagnation of trade; and yet they have raised near £16,000 for missionary purposes at one meeting. I will give you an extract from his letter, for insertion in your paper, if you think proper."

Extract of a letter from a gentleman in South Wales, to his brother, dated July 1, 1829.

"Our Association is the most encouraging ever published, giving a clear increase of 1100 members, and nine new churches the past year, and an increase of 1300 in the North West Association; and such an unanimity prevailing as was never witnessed before between the high and low Calvinists. Appearances are unusually promising. A 'Penny a Week Society' is formed to raise a building fund in Wales, and it is expected that in three years the whole debt of the denomination will be paid. It now amounts to £10,000, or \$50,000. No minister is to be allowed to beg in future. All this is done by the poor Welsh Churches. Surely, you will be ready to say, 'What hath God wrought?' The Theological Seminary at Aberystwyth, is in a prosperous condition, and the young men who have been educated there, are exerting a happy influence in the churches. Indeed, appearances are truly encouraging among us; meeting houses are multiplying, and the Lord is preparing labourers to go forth into his vineyard. At Wantygio Iron Works, above one hundred have been added by baptism the past year, and a large number to the church under the pastoral care of your friend, the Rev. J. P. Davies, at Tredegar Iron Works.—*Vermont Tel.*

For the Christian Secretary.

#### PICTURE OF A WORSHIPPING ASSEMBLY.

I had become deeply interested in the prayer of a venerable minister who was officiating, last Lord's day, in the pulpit from which I am accustomed to hear the gospel dispensed, when my thoughts were suddenly diverted from the solemn and impressive exercise, by an animated whispering in the pew before me, between two young ladies. "La," said one of them, as she directed her eyes towards a group who were just entering, "there's Delia—with her new bishop's sleeves." I unconsciously looked in the direction of the door myself, but in a moment, remembering the solemnity of the place and occasion, I endeavoured to recover from this unwelcome interruption, and resume the devotional frame of mind I had just enjoyed. But alas! my efforts were in vain. I caught a glimpse of the congregation as I turned my head, and the whole scene before me presented so much novelty to my mind, that, in spite of myself, I lost the whole of the good man's devout address to the throne of grace, and at the conclusion found I had actually been bewildered by the unexpected appearances around me. A great part of the congregation I perceived were regarding the entering group, evidently with various emotions; but chiefly with that apparent admiration of the new fashion, and jealousy toward the ambitious fair one who introduced it, that seemed to say, you may triumph to-day, but to-morrow I will excel you.

Quite a number employed themselves the rest of the time in gazing about, first upon this person, then upon that, until they had correctly ascertained who were present, and, undoubtedly, minutely examined the whole of their exterior embellishments of ribbons, laces, flounces, chains and curls. In various parts of the house I saw gentlemen very much at their ease, looking against gallery posts with their arms folded; their heads thrown back and their eyes intently fixed, I thought at first, upon some interesting object out of the house, but I presume, from a more close attention to their actions, upon nothing but "nature's void," who were probably recalling the successful events in their business of the last week, and digesting some for that which would ensue.

In the gallery, the singers were turning over the leaves of their singing books, and occasionally a little conversation would take place between two or three of them, as if discussing the propriety of singing some favourite tune they were then looking at, in case the worthy minister should read a hymn of that metre. It was not a little diverting, to notice the earnestness of the leader of this devotional band, as he coned the pages before him, actually beating time with all the form and regularity with which he usually gave direction to the vocal choir. Several young men were much engaged in devouring fruit; and some little folks were tickling each other with straws, or pulling each other's hair. One elderly man near me actually fell asleep upon the seat, and a couple of little urchins in the next pew laughed aloud as he dropped his head upon his shoulder and started from his slumber.

Here and there I noticed a few who were quite devotional in appearance; and I doubt not, felt that they were in the presence of God. But full one half the people, old and young, having satisfied their curiosity, seated themselves; and occasionally directing their eyes towards the praying man, seemed to say, I wish you would get through. Suddenly, a great rustling commenced, the people began to rise, and I perceived the good man in the pulpit was drawing to a close.

The text was well selected, and I presume the discourse was good, but I heard it not. My thoughts were occupied upon the scenes which had just engaged my attention; and amidst the reveries of the occasion I once at least inquired of myself, 'Can this indeed be

the house of God? is this the gate of heaven? do these people believe they are born to die, and that they must give account to God for the manner in which they improve such opportunities of growing wiser and better? and are they sensible that such behaviour in a house of worship, does have a tendency to create a levity and looseness of character that will exhibit itself in all their walks in life?"

In the course of my reflections I resolved to attempt, immediately, a reformation; and the benediction had scarcely been pronounced, when I commenced my remonstrances with some who were near me. But judge of my surprise, when I was informed this was by no means singular conduct in this part of the country. "Why," said one person, "I never attended worship anywhere without noticing the same things." "I'm sure," observed another, "there can be no great harm in improving so good an opportunity in seeing who are at meeting; and as to the young folks, you know they will act like young folks; and I think the best way is not to notice them." Alas! thought I, "if these are the principles of the people, we need no longer wonder that religion does not flourish among us. If these are the sentiments of the parents, how can it be expected that the children will respect the day or the service of the Lord?"

And now, Mr. Editor, as I am informed this pernicious habit is prevalent in the country, I send you the picture that your readers may, at their leisure, determine whether the original exists among themselves. Perhaps the resemblance thus drawn, may have some influence in disposing them to set about washing out the hideous stain in their public devotions.

#### OBSERVATOR.

For the Christian Secretary.

Thoughts on the Baptist Controversy, in four letters to a friend, by C. A. Printed by H. Howe, New Haven—COPY RIGHT SECURED.

We have seen the wonderful thing with the above title, and were strongly inclined to give it a passing notice a fortnight ago; believing then, as we still do, that the circulation of it will do more to open the eyes of the people, and lead them to renounce their pseudo-baptist views, than any thing that was ever said or written by the wicked Baptists. But we were deterred from our intention, by the supposition that it was written by some weak and inexperienced young man, who wished to make a figure in the world; and that as soon as it fell under the eyes of men of sense, it would be suppressed. Our respect for the feelings of many congregational friends, prevailed over our wishes, and induced us to pass it by in silence. But we labored under a mistake. Although we cannot yet believe that any body but an inexperienced boy will ever dare to acknowledge himself the author of this rare production, we find the Editor of the "Connecticut Observer" complimenting him for a "candid spirit," a "concise and perspicuous style," and "acquaintance with the controversy, both as it is carried on in regular treatises, and orally, by those who aim to make proselytes." Of course, then, we may suppose we have the opinion of the leading Congregationalists respecting these "thoughts"; and we have a right to regard them as speaking the sentiments of those who move the wheels of sectarianism around us.

In justice to the Editor of the Observer, we must mention his acknowledgment that, there are some things in the pamphlet which may seem too severe, and which he could wish altered. But alas! they are said, and cannot be altered nor recalled; and those who are so fond of exposing the "low arts and little cavils" which operate in a country parish, must now abide the judgment of an impartial public concerning their real authors. Undoubtedly, the "style" and "candid spirit" of this elaborate work, will be considered ample evidence that there are not wanting persons who, in practicing their "arts," are low enough.

It is due to Mr. Hooker too, to admit, that in one point, he certainly has evidence of a "candid spirit" in Mr. C. A.; for among the introductory remarks of that writer, he says: "The great and good men above named," (Dr. Lathrop and Woods, and Peter Edwards—what a trio!) "have not condescended to notice the low arts and little cavils which operate in a country parish. Perhaps they thought them too mean to meddle with, and below the dignity of their subject." This is as humiliating an acknowledgment as it is "candid." Truly, the author of the "thoughts" has made a most deplorable leap of it indeed, if he has found himself in a puddle so dirty that even Peter Edwards would avoid it. We suspect that he must have been guided by some ignis fatuus that, having led him into his uncomfortable situation, has left him "winding his slimy way" where but few will pity him, and less will extend their aid while it can only be done at the hazard of bedaubing themselves.

We might present some specimens of the "concise but perspicuous style" of C. A., and, perhaps, ought to do it, seeing he so modestly insinuates that the denomination to which he belongs, "everywhere embraces the largest number of scholars and respectable men." Perhaps the Editor of the Observer may experience some regret that Murray and Blair were not favoured with this excellent model. Probably he will soon favour us with a few extracts. We feel willing, however, to anticipate the eulogist of Mr. C. A. in furnishing a few extracts, to show that his "style" is "well adapted to his subject." Thus p. 7, he says: "And while I am upon this subject, I cannot but notice what the Baptists call 'Covenant Meetings.' These are held previous to the communion, in the place of what we call 'Sacramental Lectures.' To these meetings any one is admitted, the doors of the meeting house being open. Here they profess to tell their experience, that is, open the recesses of the heart, if they are sincere, in the presence of the world. I call this casting pearls before swine with emphasis." "These covenant meetings, then, are not only abhorrent to a cultivated intellect, and to good usage, but they

are contrary to scripture, inasmuch as they set up evidence which the Bible rejects, of growth in grace." Mr. C. A. must, certainly, be our next commentator, and the first passage submitted to his criticism shall be that one which, probably he had his eye on when he penned this philippic against Covenant Meetings, viz. Malachi iii. 16. Again, "I have known the most revolting spectacle pass unrebuked, of a female singing triumphantly in presence of a large multitude, a majority of whom had come from motives of mere diversion, as she washed into the river for the purpose of being plunged. Here surely was pride; a low triumph over the sense of decency which prevailed in the community,—any thing indeed but taking up the cross." Once more, p. 31. "And then the promiscuous immersion of the sexes in presence of the multitude, and bringing them up to stand dripping like horses thrown into the sea and just escaped from it, is such an outrage upon decency and decorum, that it is difficult to believe such a thing to be enjoined by the Saviour."

Circumstances will not allow us to notice this pamphlet further at present; but it shall not be forgotten. A little more leisure will enable us to present it to the public in its native perspicuity. In the mean time, we should do ourselves injustice to withhold the assertion, that it is a base libel—full of misrepresentations and falsehood.

The worthy editor of the Observer, as if conscious of the imprudence of this *tyro*, labours hard to smooth down the wire edge of these cutting "thoughts." He says; "A whole denomination ought not to be condemned for the practices of a part of it—the writer of this pamphlet does not design to do this." But whatever was the design of the writer, the uniform spirit of his production, shows that he is capable of stigmatizing all who are called Baptists. He, undoubtedly, regards them as a sect that should every where be spoken against.

#### OBSERVATOR.

#### CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 26, 1829.

From the Connecticut Observer.

MR. HOOKER:—What is the reason that our denomination have no disposition to build up themselves? The Methodists, and Baptists, and Episcopalians, all have their Tracts in circulation, to persuade people to join their respective standards—they have religious Newspapers devoted to their interests, and they patronize them—they make great exertions, especially the two former, to draw away our adherents from us and to enlist them in their ranks. (1.) When a revival of religion takes place in a country town, where there are Baptists or Methodists enough to inspire hope; no language can describe the activity with which they assail us by the circulation of tracts, by insinuations, &c. And the moment we open our mouths in self defence, the cry of persecution is set up. Even our own people frequently so little understand the nature of the efforts made against us, that they almost condemn any defensive measures. The lower sort of Baptists and Methodists will say, on these occasions, every thing unkind of our opponents, charge them with insincerity, circulate reports to their disadvantage, consisting of things they have said gravely distorted, and other things they never thought of. And then our people will, some of them, believe these reports, and begin to lose their confidence in their minister. On the other hand, if a word that the ministers of these opposing sects have said, is examined and disapproved, we are stigmatized with uncharitableness, proselytism, &c.

(2.) I have observed that Baptist papers are in the hands of every Baptist, however illiterate he may be, to whom I have access. But among us, it is difficult to persuade even the reading portion of the community, to take a paper, devoted to the interests of our denomination. They had rather take papers that say nothing about sectarian differences, and speak entirely of the general Christianity. Now, Mr. Editor, though this fact arises in most cases from a good spirit; yet I believe it is a good spirit somewhat perverted. If we hold the truth, it is important to support it; and if we are attacked on all sides, by those who would fain subvert the foundations of the Church of our fathers, and plant churches which the Pilgrims would not own; then I am sure we ought to defend ourselves. The great reason that Methodists and Baptists have made such inroads on the beautiful Zion which our fathers established, is their activity in disseminating their peculiarities, and the perfect indifference with which we have looked on. They come to the public Society, and plead for union. There is not much difference, they say—we are all Christians. "What an excellent spirit they show," is the feeling of all our inexperienced and undiscerning. (And take mankind as they rise, this class is pretty numerous every where.) We receive them into our houses—we go to hear them preach. They persuade their hearers that they are anxious to make Christians, not Baptists or Methodists, or Congregationalists.

By and by they rally a party. They then begin to be a little more adventurous. And so they go on, till at length they acquire some strength. Now union is no more. Every effort is made to pull down the hated denomination; and our people sit by, and because they are numerous take no alarm. (3.) I have been struck with the manner in which a Baptist minister will go around in one of our parishes—and in him it is more inexcusable than in a Methodist, because our differences are not so great. He will not condemn us openly, or talk of our want of piety. Should he do this, he knows the public opinion would be against him; and I presume that in most cases he does not wish to do it. But he will go around and treat us all as heathens whom he wishes to enlighten. He has found out that the word *baptizo* signifies to immerse—and he has found out also that it is unscriptural to baptize infants. He has therefore come among a degraded people to tell them what their own minister either does not know, or is too dishonest to acknowledge. In one case that I know of, a proselyte was gained who then began a communicant in our denomination. He was advised by a Baptist minister to be immersed as near the Congregational church as possible. "Come out in the midst of them," said he, with an air and look and other expressions which showed how he wanted his friend to testify to those rantizers, as he called them, that one of their number could come out from among them and be separate as a child of God. Another Baptist minister, in immersing a female who had gone off from our denomination, in opposition to a large circle of respectable friends, some of whom were undoubtedly christians, repeated this passage of Scripture as applicable to the case: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold more now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Now, Mr. Editor, I do not complain of this treatment on the part of the Baptists. If they can satisfy their consciences in this sort of conduct let them pursue it. All I complain of, is, that our own peo-



ple do not seem to be aware of the esteem in which they are held by the Baptists and Methodists; or of the unwearied efforts that are constantly making in this land of the Pilgrims to overthrow our church.

"I wish that we had some Tracts of convenient size, giving a plain, easy to be understood exhibition of our doctrines and practice, both to meet the Methodists efforts and those of the Baptists. We have books enough, but they are generally too large and too expensive. I do most devoutly wish, also, that our people would be patriotic enough, if they will be attached to the truth enough, to circulate such Tracts. If our people, our common people can not be enlightened on these subjects, in the familiar way in which Tracts can do it, I believe we should be greatly strengthened as a denomination—and our Zion, so beautiful and simple in her form, so ancient in her order, the joy of the whole earth, would remain an ornament to this fair land, and a blessing to our own souls.

B. G.

We have copied the foregoing article from the Observer, entire, that not only our friends may have an opportunity of possessing this essay, but that those Congregationalists who are so negligent in receiving and reading the publications holding forth their particular doctrines, may likewise have an additional opportunity of becoming acquainted with the deplorable state of things at present existing in their denomination.

Were it not that a considerable degree of earnestness and zeal are manifested by the writer in support of his assertions, we should have been disposed to believe that he sometimes expressed himself ironically, and that he intended to show other denominations, (especially the Baptists,) what little effort they were making to gain presbyters, and to sustain their own denomination; but we are convinced that the writer was in earnest, and he seems to feel the importance of the subject he is discussing.

We at first thought of asking the editor of the Observer, where was the place, and who were those Preachers and low Baptists, that so mislabeled as to disturb the equanimity of his correspondent, and make him present himself in the attitude of defence, if not of attack; and to call upon the faithful to assist him in a crusade. But recollecting the doctrine advanced on a former occasion, that although a correspondent may make mistakes, these mistakes must be made unconsciously, unless by the consent of such correspondent, we have declined making such inquiry; but shall make a few remarks upon the communication of B. G.

When a writer comes before the public, especially through the medium of a religious publication, he should be very cautious that he does not pervert the truth; or leave a suspicion on the mind, unfavorable to the ostensible objects of such publication. This caution is the more needful, when the character of individuals, or of a denomination is criminated; and unless the writer is able in a considerable degree, to demonstrate the truth of his assertions, the evil intended others, must in a greater or less degree, be suffered by the writer and his adherents.

Although we would not willingly discredit the veracity of B. G., yet the statement made (see fig. 1.) is so novel to us, and so discreditable to our friends, if true, that we must have stronger evidence than we now possess, for a moment to give it credence.—By the lower sort of Baptists and Methodists, we know not who the writer means; whether those who have but little of this world's treasure, and are consequently despised by their more wealthy neighbours; or those who have rendered their names proverbially bad, by their base conduct;—if the latter, we should hardly believe that the wicked tales of these busy bodies would disturb the faithful Minister, and alienate from him the affections of his people. But we are happy to hear, that the piety of our Congregational brethren is of such decided character, and so proverbial, that even these men, low as they may be, dare not bring an accusation in the least affecting it.

2. Were the writer as well acquainted with the number of religious periodicals, and of the quantity issued of each, under the direction of the Congregationalists and Baptists, as he ought to have been before making such declaration concerning them, he would not have made an assertion so far from the general truth; were his statement true in respect to all Baptists, we might yet hope, that low and illiterate as many of them are, that in half a century hence, they would at least rank on a level with the human family.

3. "I have been struck with the manner in which a Baptist minister," &c. Although the Episcopalians and Methodists receive some little attention, the Baptists seem to occupy the principal place in the mind of our author. "Come out said he—with an air and a look," &c. It is not uncommon that the object to which we direct our sight, whether of a physical or moral nature, receives its complexion from the medium through which we view it, and sometimes is even inverted. Although the "look" of the Minister might have been full of benevolence and Christian love to a brother, yet it was one of the most fiendlike to B. G.—one perhaps that frequently presents itself to his mind, as he recollects by-gone moments, and produces a thrill of feeling not to be described. Now if a person was baptized as is here stated, we do not see the impropriety of performing this very significant and scriptural ordinance near the Congregational meeting house; the scite of such house being in general very central—and this was probably near much water, and the administrator was neither afraid nor ashamed to let his faith and practice be known. But he seemed to look unutterable things.

B. G. is fearful that his friends do not know the esteem in which they are held by the Baptists and Methodists; we have quite the advantage in this respect; we are made acquainted pretty fully with the views of at least one Congregationalist, as it regards the Baptists.

4. As regards the dissemination of tracts; if the writer means to include those on baptism, we believe he can be fully supplied with such at some of the book-stores in this city; and some of them contain as strong assertion, with as weak proof, as could be desired.

When we had perused the above communication of B. G. we were happy in reflecting that we did not live in years which are passed, when even at

look of a low Baptist, might have been sufficient to deprive him of liberty.—And even at a late day, when one who had maintained a respectable standing in the Congregational Church, but was compelled from a sense of duty to join the Baptist denomination—when it was found inconvenient to answer his arguments as it regarded the propriety of his change of opinion—a story was circulated, that the man was in his dotage—indeed that he was not in the full exercise of his reason.

And are these Baptists—these low Baptists—the persons with whom there has been such a desire by the Congregationalists to commune—so desirous that they should renounce that dark trait of character which still adheres to close communion?—Who have said, do away this, and we shall all be one? Let such take heed of what spirit they are lest they seek for union in an outward rite, where there is not an inward communion of spirit, and which must be abhorrent in the sight of God.

It is more in pity, than in anger, that we have reviewed the production of B. G. Probably, some circumstance may remind him of the time when the denomination to which he is attached, was almost the only one which had a "local habitation and a name;" when the Baptists were very few, and weak; and when the will of one denomination, gave laws to the others. That state of things, has forever passed away. Advances are made in freeing the mind from traditional thralldom—light is progressing—a spirit of enquiry has gone forth, which cannot be extinguished. The Bible, that book of books, is spreading, conveying on its sacred pages, those truths, which are as manifest, as they are abiding. As Baptists, we confidently refer to this book, as our guide in matters of faith, and practice; believing, that as the light advances, our numbers will increase. And even at this period—when so short a time has elapsed since they were a hissing, and a reproach;—they exceed in numbers, in the United States, both the Congregationalists, and Presbyterians. We do not say this by way of boasting—this we utterly disclaim. Although B. G. may continue to assail us; although he may call to his aid, all the talents, and wealth, of his denomination, to stop the growth of the Baptists, the cause of truth will prosper; the spirit is free; and although for a time, it may be overawed, its nature is such, that it cannot be destroyed. Although B. G. may

"Of slander preach—  
And practice what he preaches,"  
it will be in vain. As well may he attempt to divert the course of a comet with a feather, or to gather all the rays of light of the orb of day, in a nutshell, and leave the world in darkness, as to bring the minds of men to yield obedience to the dictates of human authority. If this writer again comes before the public, and the article promises to be as useful to us, as we trust it will be, with his permission, we shall present it to our readers; for if they have erred, we are willing they should be told of their faults; and we believe that this writer will not show any fastidiousness in this duty.

The Hartford Association will hold its annual session with the 1st Baptist Church in Suffield, on the second Wednesday of October next. Clerks of Churches composing this body, will render a favor to the clerk of the Association, by being particular in their returns, and placing them in the order in which they appear in the printed minutes. We would respectfully suggest returns of a like character with those requested below for the New-Haven Association.

TO CORRESPONDENTS.  
We much regret that we were so unfortunate as to mislay or lose the communication of a much valued correspondent, Observer, before the article was read; the object of the writer was to excite the attention of brethren to the subject of forming a Tract Society in this city, on the 20th inst.

An article on Education from the same writer has been received, and with some emendations, will hereafter be published.  
JUSTITIA shall appear next week.  
Some articles prepared for this week's paper, are unavoidably omitted.

NOTICE.  
The fourth anniversary of the New-Haven Baptist Association will be held, according to arrangements made by the Baptist Church in Woodbridge, and Salem, in the Congregational Meeting House in Salem, on the first Wednesday in October next, at 10 o'clock, A. M.

Clerks of Churches are requested to state in their letters, the names of "unordained preachers in their respective churches; the number of scholars and teachers in their Sunday Schools and Bible Classes; the number of volumes in their Sunday School and Church libraries; whether they have Missionary, Education or other Benevolent Societies, and the number of stated weekly meetings for religious purposes observed by the church.

B. F. REMINGTON, Sec'y.  
New-Haven, Sept. 19, 1829.  
N. B. Those ministers who are favourable to the formation of a Provident Society will, for particular reasons, please to meet at the house of Mr. A. Collins in Salem, on Tuesday October 6th, at 6 o'clock, P. M. instead of the time previously appointed.  
\*Last week erroneously printed ordained.

NOTICE.  
The Baptist Minister's Meeting, for the county of Berkshire and vicinity, will be held with the Rev. Abraham Jackson, Hinsdale, Mass. on the second Wednesday and Thursday of October next; the first day will be devoted to public preaching, commencing at 10 o'clock, A. M.; the second to the appointments and deliberations of the Meeting. It is requested that a delegation from each church attend.  
B. F. REMINGTON, Sec'y.  
Savoy, Mass. Sept. 14, 1829.

NOTICE.  
The Members of the Hampshire and Hampden Baptist Ministers' Meeting, are reminded that their next quarterly Session, will be held at the house of Rev. A. Bennett, in S. Wilbraham, on the first Wednesday in Oct., at 10 o'clock, A. M.  
T. BARRETT, Sec'y.  
West-Springfield, Sept. 18th, 1829.

NOTICE.  
The Litchfield County Ministers' Meeting will meet at Newmilford, East Baptist Meeting house, the last Wednesday and Thursday, in September, to commence at 10 o'clock, on Wednesday, A. M.

Thursday for Ministers' Conference. The subject appointed for discussion, is the 1st Epistle of John, 3d Chap. 9th Verse, with its connection.  
ERASTUS DOTY, Clerk.

NOTICE.  
A meeting of the Board of Managers of the Connecticut Baptist Education Society will be held at the house of Mr. Abner Collins in Salem, on Tuesday, October 6th, at 2 o'clock, P. M.  
Punctual attendance is requested.  
BENJ. M. HILL, President.  
New Haven, Sept. 19, 1829.

NOTICE.  
THE few patrons of the Baptist Preacher who are indebted to the subscribers agency, are desired to make immediate payment to Philemon Canfield, of Hartford, who will hereafter act as agent for the work. Those who do not desire to continue the publication, are requested to notify Mr. Canfield of the same before the 10th of Oct., or they will have them sent as usual. New subscribers can be furnished with entire sets of the work from its commencement, or from the beginning of Vol. 34.  
G. ROBINSON.  
Hartford, Sept. 20, 1829.

We learn that the Rev. Josiah Brewer, late a Missionary to Palestine, with his lady and Miss Hotchkiss, a highly esteemed teacher in New-Haven, are about to embark in October or November for Greece. It is their object to establish a school in some of the Grecian Islands, or at Athens—they will be assisted and supported mainly in this philanthropic undertaking, by an association of Ladies and Gentlemen in New Haven. Two Greek youths, members of the Class in Yale College which has just been graduated, are already on their way back to their native land. They have left behind them a high reputation for learning, talents and worth.—*Courant.*

POLITICAL.  
PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.  
No. III.

The title of the treaty to which I referred in my last number is in these words:  
"Articles concluded at Hopewell, on the Keowee, between Benjamin Hawkins, Andrew Pickens, Joseph Martin, and Lachlan McIntosh commissioners plenipotentiary of the United States of America, of the one part, and the Head Men and Warriors of the Cherokees, of the other."

The preface of the article is thus expressed:  
"The Commissioners Plenipotentiary of the United States in Congress assembled, give peace to all the Cherokees, and receive them into the favour and protection of the United States of America, on the following conditions:"

Before I proceed to make an abstract of the articles, it is proper to say, that in regard to this and all subsequent treaties, I shall be as brief as appears to be consistent with putting the reader in full possession of the case. The more material parts of treaties I shall cite literally; and these will be distinguished by double inverted commas. Other parts will be abridged; but where the principal words of any abridgement are taken from the treaties, such passages will be marked by single inverted commas. The less material parts will be expressed as briefly as possible in my own language; but in all these cases I pledge myself to the strictest fidelity. At least the subject of every article shall be mentioned, that the reader may judge of the general aspect of the whole, as well as of the meaning of the most important parts. The treaty of Hopewell, then, reads as follows:

ART. 1. The Head Men and Warriors of all the Cherokees shall restore all the prisoners, citizens of the United States, or subjects of their allies, to their entire liberty: they shall also restore all the negroes, and all other property taken during the last war, from the citizens, to such person, and at such time and place, as the Commissioners shall appoint.

ART. 2. The Commissioners of the United States in Congress assembled, shall restore all the prisoners taken from the Indians during the late war, to the Head Men and Warriors of the Cherokees, as early as is practicable.

ART. 3. The said Indians, for themselves, and their respective Tribes and Towns, do acknowledge all the Cherokees to be under the protection of the United States of America, and of no other sovereign whatsoever.

ART. 4. The boundary allotted to the Cherokees for their hunting grounds between the said Indians and the citizens of the U. States, within the limits of the U. States of America, is, and shall be the following: "This boundary defines the northern and eastern limits of the Cherokee country."

ART. 5. If any citizen of the United States, or other person, not being an Indian, shall attempt to settle on any of the lands Westward and Southward of the said boundary, which are hereby allotted to the Indians for their hunting grounds, or hunting, or ready settled, and will not remove from the same within six months after the ratification of this treaty, such person shall forfeit the protection of the United States, and the Indians may punish him, or not, as they please." Then follows a proviso, as to settlers "between the Fork of French Broad and Holstein," whose case is to be referred to Congress.

ART. 6. If any Indian, or Indians, or persons residing among them, or who shall take refuge in their Nation, shall commit a robbery, or murder, or other capital crime, on any citizen of the United States, or person under their protection, the Nation or Tribe, to which such offender or offenders may belong, shall be bound to deliver him or them up, to be punished according to the ordinances of the United States; "provided that the punishment shall not be greater, than if the crime had been committed by a citizen of a citizen."

ART. 7. If any citizen of the United States, or person under their protection, shall commit a robbery or murder, or other capital crime, on any Indian, he shall be punished in the same manner as if the crime had been committed on a citizen; and the punishment shall be in the presence of some of the Cherokees, who shall have due notice of the time and place.

ART. 8. No punishment of the innocent for the guilty, on either side, "except where there is a manifest violation of this treaty; and then it shall be preceded first by a demand of justice; and if refused, then by a declaration of hostilities."

ART. 9. For the benefit and comfort of the Indians, and for the prevention of injuries or oppression on the part of the citizens or Indians, the United States in Congress assembled shall have the sole and exclusive right of regulating the trade with the Indians, and managing all their affairs in such a manner as they think proper.

ART. 10. Until the pleasure of Congress be known respecting the 9th Article, "a temporary provision is made for the security of traders."

ART. 11. The said Indians shall give notice of any designs "formed in any neighbouring tribe, or by any person whatsoever, against the peace, trade, or interests of the U. States."

ART. 12. That the Indians may have full confidence in the justice of the United States, respecting their interests, they shall have a right to send a deputy of their choice, whenever they think fit, to Congress.

ART. 13. The hatchet shall be forever buried,

and peace given by the United States, and friendship established between the said States on the one part, and all the Cherokees on the other, shall be universal; and the contracting parties shall use their utmost endeavours to maintain the peace given as aforesaid, and friendship re-established."

These articles were signed by the four Commissioners of the United States, and by thirty seven head men and Warriors of the Cherokees, in the presence of William Bount, afterward Governor of Tennessee, and eight other witnesses. In the formula which precedes the signatures, the articles are called a "Definitive Treaty."

It may be well to look, for a few moments, at some of the features of this instrument, though it is by no means so important, as two or more of the treaties which have since been negotiated by the same parties. Among the documents of Congress, published during the last session, is a letter from the Hon. Hugh L. White, now Senator in Congress, to Mr. John Ross, at present the chief man of the Cherokee nation, in which the writer argues, at some length, that the treaty of Hopewell is not now in force, on account of its having been abrogated by a subsequent war, and its not being expressly recognized in any subsequent treaty. Whether the conclusion of Judge White is correct or not, has little bearing on the present investigation. If the treaty be not now in force, it was in force; and its meaning may be worth considering.

This is the first treaty made by the United States with either of the South-western tribes, or nations. The State of Georgia had previously to the revolutionary war, entered into a compact with the Cherokees, of which notice will be taken, at the proper time. After the peace of 1763, and before the adoption of the Federal Constitution, the Congress made treaties with the Indians, in precisely the same manner as with European nations. If the power to do this was doubted, or denied, the doubt, or denial, has never come to my knowledge. The treaty of Hopewell was negotiated by Commissioners, all of whom, if I mistake not, resided at the south; and I have no recollection of any remonstrance being offered by either of the States in the neighbourhood of the Cherokees, on the ground that the old Congress had no power to agree upon a line of demarcation with the Indians. A line was fixed, in the 4th article, securing to the Indians the undisturbed possession of a territory, which appeared on the map to be a part of Virginia, the two Carolines, and Georgia; the States of Kentucky and Tennessee not having then been formed. If this treaty now stood alone, and the relations of the parties had not been changed by subsequent events, no white man could have attempted to settle on any of the lands within the Cherokee boundary, even down to the present day, however he might have been sustained in his attempt by the constituted authorities of any or all of the States situated in the neighbourhood of the Cherokees. Against such an attempt the Indians would have been protected by the faith of the Confederated Republic. This remark is made simply for the sake of drawing the attention of the reader to the inviolability of the Indian territory, as strongly implied in the fifth article.

From the phraseology adopted in two or three passages of the treaty, the conclusion seems to be drawn by the present Secretary of War, that treaties with the Cherokees are not binding upon the whites; at least not to the extent of their literal and proper meaning. The argument stands in this form. The Cherokees fought on the side of the British, in the war of Independence. The British were beaten; and therefore the Cherokees were a conquered people. To a conquered people the United States gave peace; and therefore the United States are not bound by the very articles which they dictated. They allotted a boundary to the Cherokees; and therefore the United States are not under obligation to respect the boundary, which they themselves allotted. To refute such conclusions, established by such a process of reasoning, is unnecessary. The very statement of the argument is enough.

It is true, that the Commissioners of the United States, in several treaties made about the same time, express themselves very haughtily, when they declare that they give peace to the Indians. The fact is well known, however, that the whites were much more desirous of peace than the Cherokees were. The inhabitants of the frontier settlements were in constant dread of incursions from the natives of the forest. Impoverished as our country was by a seven years' war, it would have been impossible to scour the vast wilderness from the settled country to the Mississippi. Any force which could have been then sent, would have been far less dangerous, than the army of St. Clair did, in a far less dangerous field, nine years afterwards. The Cherokees could not have set up for nice verbal critics of the English language, as they did not understand a word of it. It is questionable whether one Indian interpreter in ten would make any difference between give peace and make peace, or agree to a peace. The Cherokees doubtless understood, that the United States were desirous of peace; and that it was their duty to give peace; but it is incredible that they could have thought there was lurking under the phrase of giving peace, any such mysterious implication of superiority on the part of the whites, as should ultimately exonerate the superior from all obligation to keep faith with his inferior. Least of all could they have supposed, that there was a latent power in this phrase which should destroy the validity of all future compacts between the same parties, in not one of which the insidious phrase is to be found.

The phrase of give peace was a favourite one with the Romans; and it is doubtless copied from them. I think Bonaparte used it also on some occasions. But neither the Romans nor Bonaparte, so far as I know ever soberly contended that a treaty was to be interpreted, otherwise than according to the obvious and proper meaning of the words, merely because one of the parties assumed rather a haughty air, in some few instances of the phraseology. As to the word allot, it is said to have been commonly used in the southern States as synonymous with fix, or establish. To say that a boundary was allotted to the Cherokees, was no more than to say that a boundary was established, or agreed upon; for the boundary is not said to have been allotted by the United States. It may have been, indeed it must have been, as the whole scope of the treaty shows, allotted by the consent of both parties.

WILLIAM PENN.

From the New-York Daily Advertiser

LATEST FROM FRANCE.

By the Packet ship Harve, Captain Keen, which left Havre on the 12th ult., we have received papers from that port of the 11th, and from Paris to the 10th. The news of the Russian successes is fully confirmed; but the reports concerning the British vessels are such as to excite some speculation: though perhaps they were preparing only to protect British subjects in case of an attack on Constantinople. The Russians had met no important resistance in their rapid progress, and are in force below the Balkan.

A new ministry has been formed in France, of such a nature as greatly to discourage the constitutional or liberal party. All the functionaries of that party are said to be separating themselves from this administration.

A messenger passed through Paris on the 7th of August for London, who had arrived from Constantinople in 17 days.

FROM EUROPE.

The ship William, McDonald, arrived at Quebec, from Liverpool, has brought London dates to the 10th, and Liverpool of the 12th of August.

AFFAIRS OF THE EAST.

LONDON, August 10.—The despatches received last night at the Foreign Office, from the Rt. Hon.

R. Gordon, are dated Constantinople, July 17. On the day previous, Mr. Gordon had an interview with the Sultan, and was most favourably received, and from the negotiations that have already been carried on between the Allied Ambassadors and the Porte, a most favourable determination is expected.

By the Flanders Mail, which arrived yesterday, (August 9th,) we have received the Prussian State Gazette to the 4th instant, which contains news of considerable interest from various quarters of the Theatre of War. The Russians, it seems, have succeeded in defeating the enemy in Shumla as regards the object of their march. The Turks, imagining that that town was threatened, directed their entire attention to it, while the Russians, with a view to keep up the delusion, never moved any of their troops from Shumla, until their place was supplied by reinforcements from Silistria, when a vigorous movement took place silently, and by night. "On the 8th" says the Prussian State Gazette, after detailing a variety of preliminary movements and skirmishes, "Gen. Roth marched towards Aspro, and pushed his advanced guard to Palsand, the most elevated point of the Great Balkan. The enemy was struck with such terror that he did not even attempt to dispute the passage over this lofty mountain, which may be considered as having been overcome at least by the left column. All our troops continue their movements to-day. The Grand Vizier has not made the smallest movement from Shumla.

The Allgemeine Zeitung, dated Aug. 2, received by the same mail, states that on opening the negotiations, Mr. Fonton demanded so large an indemnity for the expense of the war and private claims, that the Turkish Commissioners declared that they need not lay such documents before their government. The securities asked were the occupation of Silistria and Rudschuk, and all the Turkish fortresses and ports on the Black Sea now occupied by the Russians. It is affirmed that the Porte on its part, demands the evacuation of the Turkish territory by the enemy's troops. "These proposals," adds the Allgemeine Zeitung, "if really made, are however only preliminary, and may be greatly modified in the negotiations." The communications between the Reis Effendi and the Grand Vizier are frequent.

The French papers state that the accounts from Constantinople are of a very unfavourable description. Party spirit, it appears, is again at work, and notwithstanding the great pains taken by the government to conceal unpleasant intelligence, the discontented coarise, by some means or other, to make every thing public. "The Sultan," observes the Gazette de France, "is really in a critical situation."

During the thunder storm which passed over the town of Richmond on the morning of the 31st Aug. the house of Mr. John Adams was struck with lightning, and one of his daughters, aged 13, instantly killed. Her two sisters were sleeping with her in the same bed, one aged 13, and the other 5 years. The bed was set on fire by the electric fluid, and the older daughter so severely burnt, that she survived but 5 days—the younger one was not seriously injured.

On the 3d inst. the barn of Rebecca Edgar, at Woodbridge, New Jersey, was destroyed by fire with its contents of hay and grain. The fire, it is supposed was communicated by an incendiary.

The papers mention that the expenses incurred by the state of Massachusetts by the support of their poor, amounts to \$300,000 annually.

Accident.—Two coloured men belonging to this village while work in one of the rope-walks went with guns in the woods to shoot game a few days since. They separated, and by some mistake one of them was shot by the other, and instantly killed.—*L. Star.*

Fatal Accident.—On the 23d instant, as Mr. Griffin Briggs was descending the hill near Garrett's Villa, (New-London,) with a loaded wagon, the harness gave way and the horses took fright and ran, by which means he was thrown upon the tongue and thence to the ground, the wheels passing over his body. When taken up, life was found to be extinct. By this melancholy accident, an aged mother, wife a sister, and seven small children, are deprived of the staff upon which they wholly leaned for support.—*Freeman's Journal.*

Early Frost.—The York, (Pa.) Recorder says that on Friday morning there was considerable frost in the meadows and low grounds in that vicinity.

A Rhode Island paper mentions that a large pond in the South part of the town of Coventry, called the Narrow lane pond, which abounded with fish known by the name of mud pouts, has experienced a singular mortality. Without any visible cause, the fish began to die in June, and have continued since, in such numbers, that a cart may be loaded at any time with dead fish on the banks.

Charleston, S. C. continues healthy. The number of deaths during the last week of August, was but 16, and during the entire month of August only 73.

## MARRIED.

In this city, M. John Cross, to Miss Adaline P. Gay.

At Middletown, Mr. Lucius Bidwell, to Miss Mary M. Barrow.

At Litchfield, Mr. Rufus Lewis, of Hartford, to Miss Rosetta Turner.

At New Haven, Mr. Julius Tyler, to Miss Delia Ventris. Mr. George Goodsell, of Bridgeport, to Miss Harriet Hotchkiss of Hamden.

At Stratford, Rev. John H. Hunter, of Fairfield, to Miss Julia M. Judson, daughter of Daniel Judson, Esq.

At Norwich, Mr. Wyllys Warner, of New Haven, to Miss Elizabeth E. Hazard.

At Plainfield, Mr. James S. Treat, of Preston, to Miss Frances A. Witter.

At Saybrook, Col. Asa Comstock, of Lyme, to Mrs. Sophia Williams.

At Sharon, Mr. Alfred Pelton, to Miss Eliza Ann Lines, daughter of Capt. Benjamin Lines.

At Goshen, Capt. P. Bronson, of Winchester, to Miss Frelove Baldwin.

At Boston, Rev. George W. Doane, to Mrs. Eliza G. Perkins.

## DIED.

In this city, Mr. Philip Smith.

At Windsor, on the 10th inst. Mr. William R. Gillet, aged 28 years.

At Manchester, Mrs. Lois Bryant, 61, wife of Dea. Ebenezer Bryant.

At Glastenbury, Mr. Almarin Atherton, 24.

At South Canaan, Miss Hannah Hosford, 42, daughter of Capt. Jeremiah Hosford.

At Southington, Mr. Walter B. Sweetland, 24.

At Simsbury, on the 20th inst. Jonathan Pettibone, Esq. 53.

At Windham, Mrs. Eunice Smith, 74.

At Plainfield, Mrs. Mary Lester, 59, relict of Mr. John Lester. Mrs. Ezra Danielson, 31, wife of Mr. Eliska Danielson, Killingly. Mr. Simon B. Lester, aged 20.

At Stonington, Mrs. Hannah E. Noyes, 19, wife of Mr. George Noyes. Miss Esther Copp, 75.

At New Haven, Mr. Alvan Bulford, 40.

At Tolland, Jonathan Barnes, Esq.

## DRY-GOODS—CARPETINGS,

Selected with regard to quality, as well as cheapness; the most extensive assortment ever offered in this city; opening THIS DAY, by

JOHN OLMSTED.

Sept. 19.



## POETRY.

From the Columbian Star and Christian Index.

## THE RAISING OF LAZARUS.

It was a glorious day! the freshening South,  
From morn till eve had kissed the unnumbered  
flowers.  
And bore their odors generously along  
To where the sick man lay;—sick unto death!  
He could not all resist the influence bland  
Of that mild eve; and smil'd tho' not his wont  
For many an hour. Oh! what a heavenly glow  
Beams on the Christian's brow! O! have I deem'd  
Such smiles like God's, so highly they light  
The sculptur'd vase of mind. Familiar eyes  
Now look'd with more of hope, that Lazarus soon  
Would tread with them the pleasant paths of life,  
Made dear by joyous communings of love.  
A little while and by the household hearth  
His orisons would rise and blend with theirs,  
And all be blest as they had e'er been blest.  
Oh! Hope, thou art a most transcendent light,  
Piercing the shadows of our darker hours,  
And warning our lone hearts of joy bereft,  
Till half we fancy we have peace again.  
The sick man died, albeit he thus had smil'd:  
That was the flick'ring of life's lamp that glows  
The brighter when 'tis flick'ring out, or yet  
It might have been, thro' Faith's unclouded eye  
He had a glimpse of Heaven! the cherubim,  
Arch angels, seraphs and the cherubim,  
Which seen, flush'd his shrunk form, heart, eye  
and brow  
With its enwreathing glory, blessed ray!  
Now sorrow fill'd that hall, and sisters sad  
Pour'd the sad tear, that might not be repress'd.  
Oh! how their hearts had interwiv'd with his,  
And throbb'd responsive to Affection's pulse  
From childhood's Eden hours;—Could he be gone?  
Behold that senseless form now tenanted  
The cold and still tomb, with nought to light  
The mazes dread thereof, save plaited fold,  
And ghastly drapery of the winding sheet.  
Suns had gone down and rose upon the spot,  
When by its base, the Son of God reclin'd.  
Deep heav'd the breast of his humanity,  
With more than mortal throes; and tears were  
seen,  
For he had lov'd the dead with earthly love,  
And now he sought to show a Saviour's power.  
Men gaz'd, but deem'd not in their hearts of stone  
That this was the Messiah, and that He  
Wielded the lightnings of the upper world,  
When but to think and forth came the effect.  
No, he was man, could not speak life from death,  
Nor kindle by a word the fire extinct.  
It could be, the thought were sacrilege!  
Kneel, mortals of the hour, and aw'd, behold  
The majesty of God. "Father I thank thee,"  
Said a still voice, "that me thou deign'st to hear."  
Rising sublimely, it call'd back the dead  
In tones nought might withstand, mightily as God!  
"Lazarus come forth," then from death's icy sleep  
He sprang to life, blooming in health and grace  
Empyreal fire glow'd in re-kindled eyes,  
And the blue veins rush'd with the purpling tide!  
Fast sped that form to the embrace of love;  
Hearts felt that they were blest, and man believ'd  
And God in Christ was magnified.

ARION.

## MISCELLANY.

From the Philadelphia Recorder.

## THE POPULAR PREACHER.

Some few months ago, I had occasion to make a journey to one of our northern cities, and having heard that my kinsman and college chum, Willoughby, had been called from a spiritual congregation in the country, to one of the large churches of that city, I resolved to go to hear him preach. Having ascertained that he was to fill the pulpit on Sunday evening, I accordingly attended. The church was large and splendid. I obtained a seat as near to Willoughby as I could. His appearance was considerably altered. He had lost the freshness of complexion he possessed in the country; he was thin and wan. His eyes were sunken; time had thinned the flowing honours of his head; and time, and probably in a still greater degree, care had furrowed his forehead with deep indentations. I could not help being surprised when he pronounced his text.—His voice appeared changed. Whether he had fallen into the fashionable pronunciation among orators, or whether he conceived it more consonant with the dignity of the pulpit to assume a moulting delivery, his enunciation of the text and of the exordium was different from the artless and Tillotsonian style which had marked his earlier mode of preaching. There was too much attempt at effect, too much display of self, too much consciousness of what was expected of him, too great a desire to please the fastidious and fashionable part of the congregation. His tones and his pauses were no doubt *secundum artem*, but I could not avoid regretting that he did not follow the simple method which had been so blessed by the Lord at *Shenstone*. After being some time attracted by his delivery, I adverted with much interest to the matter of his discourse. His sermon was not extemporaneous, as were his former discourses; it was written. And I was sorry to observe that there was not that same depth of thought, that fund of evangelical matter, that copious dwelling on the doctrines of grace, for which, some years previous, his fame was in all the churches. His emphases were more correct, his intonations were more judicious, his readings more rhetorical; but at times there could be discovered a studious desire to please, an attention to style, excessive and uncalled for, which had a tendency to obstruct the religious emotions of the devout, and, indeed, to cramp and give an air of stiffness to his whole manner. His sermon evidently had too much ornament; there was too great an exuberance of metaphor. And it seemed to have been written in haste, and with a dependance on past stores, instead of being fraught with treasures freshly drawn from the rich mine of scriptural lore.

The next day I determined to pay him a friendly visit. I rang his bell about the middle of the afternoon. I was ushered into a parlour by a servant, who informed me Mr. Willoughby was lying down. I could not help shaking my head when surveying the gay furniture which graced his parlour. "Things were not thus at *Shenstone*," thought I. Willoughby came down. His manner was at first cold and reserved. "You appear, cousin Willoughby, in more infirm health than when I saw you last." "I am not so well, indeed, said he, but I intend to go to the springs, where I hope I shall be recruited." "Your congregation, I presume, is flourishing in spiritual religion."

"Indeed, Sir, answered he, I cannot say a great deal on that score." "Have you prayer meetings here, as you were accustomed to have at *Shenstone*?" "To avoid the plain truth, I have not. At first, I spoke about them to some of my vestry, but they would not listen to it. They said, the former Rector had attempted them, but was forced to decline them for fear of censures. I believe, continued he, some of our pious laymen have a prayer meeting at some private house, but I have never visited it. I will tell you what I have in lieu; I read prayers in the church two mornings in the week." "And they are but thinly attended resumed I." "If you will excuse your old, and plain dealing friend, said I, after a long pause, I will avail myself of the liberty which our relationship and acquaintance give me, of remarking that your sermon which I heard last evening, was not of the heart-searching, faithful kind, for which your discourses at *Shenstone* were so much esteemed. Pardon me when I say I hope—I do hope, you are not guilty of that sin, against which you used to warn your hearers, spiritual declension." "Cousin John, said Willoughby, you are too severe, too censorious. You do not know what I have to contend with. I must, like St. Paul, make myself all things to all men. Shortly after I came here, my vestry intimated to me that my preaching was too strict. I must, you know, I must satisfy the officers of the church. The establishment with which I have set out in town has drained all my finances. What could I do should my vestry diminish or withdraw my salary? Dig I cannot; to beg, I am ashamed." "What could you do?" answered I, do as you preached to others at *Shenstone*. Do the Lord's work, unmindful of consequences. Cast all your care upon the Lord, and the Lord will care for you. Be true to him, and he will be true to you." "Cousin John, replied he, with emotion, you are too rigid, you expect too much of poor human nature. Indeed, you have no conception of the burdens and trials of a city preacher. I had hoped to please my large congregation; I took the greatest pains with my preparations. But I fear I have not entirely succeeded. In this drawer, (opening a drawer of a scriutoire) are some anonymous letters which have poisoned my tranquility.—In some, I am accused of being a Calvinist, and threatened with the loss of a part of my congregation. In others, I am accused of adopting a mode too theatrical. In others, I am charged with being too personal." "Humph! thought I to myself, this is being a popular preacher, with a vengeance!" He handed me a package of letters; I glanced over one and read a few lines; "Rev. Sir,—I thought I perceived from your sermon last Sunday morning, that you levelled your censures particularly at me, and my family. Your personal allusions, Sir—Pshaw! Willoughby, said I, burn these silly epistles, and think no more of them. Be a man, be a Christian, be yourself again. "Be just," in the true Roman sense of the term; "be just, and fear not." You are popular; use your popularity to glorify God, not to gratify self." "Popular, said Willoughby, don't mention it. It cuts me to the heart. In the country, I was not so popular, but I was happy in my God. I was beloved, I was doing effective, lasting good. I had much physical labour, I rode much on horseback, but my fatigues invigorated my system. There I was not called on for so much mental exertion. Here my mind cannot lie fallow. I am incessantly called on for duties. If, as you say, I am popular, I have purchased my popularity at a dear rate. When, in the moment of despondency, I think of my retirement at *Shenstone*, my sweet religious exercises, my literary leisure and my freedom from envy, and from reproach, I say almost in the language of Hassan, the wandering camel driver, "Sad was the hour, and luckless was the day, When first from *Shenstone's* plains I bent my way."

ALBANOS.

## DANGER OF EVIL COMPANY.

Evil communications, says the Apostle, corrupt good manners. The best resolved virtue cannot defend its integrity against the continual solicitations of a vicious acquaintance. As to our principles, the natural pride of men will make them restless and uneasy, till they get their sentiments and opinions received by those they converse with, and till this is obtained, it is not society, but endless wrangling and controversy. And as to practice, the desire we have to endear ourselves to those we converse with, will insensibly engage us in the same pleasures and aversions with them. And it must be observed, as a farther circumstance of our danger, that the loose and dissolute are very industrious in communicating their principles, and gaining proselytes to sin. The natural shame and diffidence that attend vice, make them zealous to encourage themselves by numbers, and form a party against religion. It is with pride they survey their increasing strength, and begin to think themselves a match for virtue. But it is with more than ordinary triumph they corrupt a man of pious and virtuous principles. It soothes their fears, and gives some ease to their scruples, to gain a convert who seemed to have all the conviction that religion could afford. This they are ready to look upon as a determination on their side, and deci-

sive of the controversy between vice and virtue; And this is a conquest they never fail to attempt with the greatest application. For a virtuous man, while he preserves that character, is uneasy to their conversation; they look upon him, as the wise man describes their sentiments, as *grievous to their eyes to behold*,\* as one made to reprove their thoughts, to upbraid them with their offending the law, and object to their infamy the transgressions of their education. And therefore they never fail of their most artful and indefatigable address to silence this importunate adviser, whose severity awes their excesses, and restrains their freedom. And alas! it is but too often and too easily they prevail; for though a well directed conversation be one of the best methods to secure and improve our virtue, yet it is the misfortune of our fallen state, that this principle acts with the greatest force in the worst application, and the familiarity of wicked men more successfully debauches, than that of good men reforms. For it is a work of labour and assiduity to form and preserve a virtuous disposition; it is a plant not to be raised without culture and management, and requires care and attendance to give it vigour, and defend it from a thousand accidents that may make it miscarry; but vice is the natural growth of our corruption; remit our care, and it soon roots itself, and spreads over the neglected soil. How irresistibly then must it prevail, when the seeds of it are artfully sown, and industriously cultivated?

What power less than an uncommon measure of divine grace can preserve even a well inclined temper from the infection of a loose and profane conversation, where vice appears with the advantages of fashion and reputation, and virtue, on the contrary, is traduced and ridiculed? If he behaves with that sobriety and reserve, which his religion requires from him; if he either represses the immoral freedoms, or but refuses his applause to the profane mirth of his company, he is either quarrelled with for impertinence, or reproached for affectation and singularity. And how few instances have we of a courage that can stand the shock of being the jest of his familiars. Even modesty and good manners will help to corrupt him, and good nature herself will endanger his virtue. In sum; what advantages can we expect, or rather what consequences are too terrible to be feared from mixing in conversations where irreligion and profaneness, where a defiance of all rules, and a contempt of all that is holy, are the principles, and lewdness, intemperance, and vanity the diversions of the company; where the modest sinner is taught to ridicule Providence, conscience, and duty, and dispute himself into infidelity. His reluctance to disobedience will gradually wear off under these impressions, and sin become every day more familiar, and less formidable; he will advance from one degree of wickedness and impudence to another, till at last he becomes hardened without remorse or concern, and past hopes of recovery. Give me leave, then, to make some short application of what has been offered on this subject, to the common occasions of life and practice.

If then, our virtue and integrity have so close a dependance on the choice of our friends and familiars; if the society of good men be so necessary to direct and confirm us in duty, and the conversation of wicked men so destructive of our principles and morality; as we value the favour of God and good men here, and the inestimable rewards of duty hereafter, let us with our utmost care make the important choice, and let us remember that we are choosing vice or virtue.

This caution indeed was always necessary, even in the purest and most virtuous ages; but it becomes us to recommend it more than ordinary warmth and concern, when the numbers, the figure, and the insolence of wicked men, have almost established sin as a fashion; when every enemy of religion appears openly and undisguised; when infidelity, schism, and heresy are esteemed arguments of good sense and a superior understanding; and vice and profaneness are the polite entertainments of the world. So melancholy a prospect should inspire us with a more than ordinary zeal to oppose some stop to the rising torrent, and check this overflowing of ungodliness; and, as the most effectual remedy that can be applied to deter others and withdraw ourselves from the conversation of wicked men. By this alone we shall be able to fix a mark of shame and ignominy on vice, and recover its just honour and esteem to virtue. And this conduct is the more necessary in private Christians, because it has been one deplorable effect of these corruptions, and the miserable confusion of our religious divisions, to bring the public discipline of the Church into a sad, and it is to be feared, irretrievable decay. Good men should be therefore the more zealous to supply this unavoidable defect, to distinguish such persons as the censures of the Church (if duly executed) would exclude from their society, by marks of abhorrence and detestation: and, as far as their private conversation reaches, excommunicate the enemies of virtue and religion.

Thanks be to God, the world is not yet so bad, that we need fear a solitude from the practice; the righteous are not so failed from the earth, but we may still find men of virtue and piety enough for the intimacies of friendship, and the entertainments of conversation. Or whatever we may want in the numbers of our acquaintance will be abundantly made up to us in their value. Nay even this complaint will every day lessen upon our hands; the credit and honour we shall retrieve to virtue by this conduct, will irresistibly gain it converts, and we shall have at the same time the satisfaction of making and enjoying good men.

Let neither the power nor quality of the great, nor the wit of the pleasant; let neither interest, vanity, nor fear prevail with us, to court the favor, to flatter the vices, or applaud the profaneness of wicked men. Virtue and religion, heaven and eternal happiness, are not trifles to be given up in a compliment, or sacrificed to a jest. And if we are either ashamed or afraid to assert the cause of religion, and give counte-

nance to the servants of Christ here, of us shall the Son of man be ashamed, before his Father and the holy angels.—*Rogers' Sermons.*

\* Wisd. ii. 15.

## SCRIPTURE ILLUSTRATED BY REFERENCE TO THE IDOLATROUS DRESS OF THE CEYLONESE.

The following observations on Isaiah, iii. 16 23, may afford some pleasure and information to our readers, as they have been suggested by a similarity of objects in this part of the world. There appears to be little reason to doubt, that the Jewish ladies, in the profusion and shape of their ornaments, followed the examples of their sex amongst the idolatrous votaries of the impure worship of the two leading deities (male and female) of the Canaanites.

Verse 16th. "Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." The females dedicated to the service of the temples in India and North Ceylon, stretch forth the neck when they dance, in a most languid manner, roll their eyes, (which are painted,) and wink to those around. While engaged, they occasionally walk; but for the most part, trip or mince as they go. The tinkling with their feet is produced by ornaments worn round the ankle. The first is a ring, or rather curb, made of silver, as large as those used for a bridle; the second is of the same kind, but surrounded by a great number of small bells; the third resembles a bracelet; and the fourth is a convex hoop, about two inches deep.

Verse 18. "Their cauls, and their round tires like the moon." The caul is a kind of girdle, curiously shaped, about four inches long, is placed on the top of the head, extends to the brow, is made of gold and has many joints. The one I saw contained forty five rubies, and nine pearls, which gave it a chequered appearance.

"Round tires like the moon." On the left side of the head is worn a crescent; on the right, a representation of the sun. The former is the sign of the goddess Amma; the latter that of the god Sivan. In Judges viii. 21, it is said that Gideon took away the ornaments that were on their camels' necks; but in the Septuagint, the word ornaments is rendered "like the moon;" so also in the margin of the English Bible. No devoted female is considered in full dress, without that ancient sign.

Verse 19th. "The chains" consist, first, of one most beautifully worked, with a pendent ornament for the neck; there is also a profusion of others which go round the same part, and rest on the bosom.

"Bracelets." These are large ornaments for the wrists, in which are inclosed some times small bells.

"Mufflers," so far as I can learn, are not for the face, but the breasts.

Verse 20th. "Bonnets." There is nothing in India which corresponds with this; and in some translations, is rendered diadem. The Tamul word signifies ornaments for the head. The principal one is made of gold, and crowns the top of the head like a close cap; it is well engraved in circles, and connected with another oval ornament, which touches the caul.

"Ornaments of the legs." In the high Portuguese, Dutch, German, Danish, and Tamul translations, this is rendered "ornaments of the arms." According to Schrevelius, *armilla*, i. e. "a bracelet or jewel worn on the left arm, and given to foot soldiers," "was worn also by women." Ornaments are worn on no other part of the leg, (the toe excepted,) than that which is described in the sixteenth verse. But above the elbow are placed gold, or silver hoops, which correspond with those round the wrists.

"Head-bands:" a gold girdle, most curiously worked, which is studded with rubies and pearls.

"Tablets." This has been rendered, "houses of the soul." The men often wear round the neck a silver ornament, in the shape of a temple, in which is placed an impure representation; some women also, especially those of the Pandaraams, may and do wear them.—But Tablet may mean *thaali*, the marriage jewel, worn round the neck, on which is an image of Pullari, (the *Genesa* of Bengal,) to whom at all first undertakings, an offering is made, and from whom a blessing is invoked. Some think Tablet means a perfume box.

Verse 21st. "The rings." These were worn on the first, third, and fourth fingers.

"Nose jewels." From the septum, or middle filament, is a pendent, which sometimes contains three rubies, and one pearl; it nearly touches the upper lip. The left nostril is pierced, and contains a ring about an inch in diameter; another lies flat on the nose, and occasionally consists of a fine pearl, surrounded with rubies.

"The changeable suits of apparel." These they have in great abundance.

"The mantles,"—a loose robe crossed at the breast.

"Wimples,"—fine muslin, sometimes thrown over the head and body.

"Crisping-pins." This has been translated "little purses," or clasps. Half the hair forms a knot on the top of the head; the other half is plaited, and hangs down the back in three tails. To keep these folds from unbraiding, a small gold hoop, curiously worked, is placed at the end of each.

Verse 23d. "The glasses." I have seen a dress in which were six pieces of silvered glass, about an inch square; but this may mean something bright or burnished to assist in dressing. The Tamul word *Kannaade*, translated looking-glass, conveys no such meaning. It is derived from *Kan*, the eye, and *Aade*, to play.

"The fine linen." Perhaps muslin, which they have of a most delicate texture.

"The hoods." I cannot find any thing which answers to this.

"Veils." These, so far as I have observed, are generally connected with the whimples; but I have seen them thrown over all.

Verse 24th. "Sweet smell." The females alluded to, perfume themselves very highly, and wear garlands of sweet scented flowers.

"Instead of a girdle, a rent." Probably the piece of cloth which confines the cheeli, or lower garment, at the time of dancing; but it may mean the girdle or belt which goes round the waist, and which is sometimes made of silver.

"Well-set hair. In this they are very particular, and successful.

"Stomacher." I once saw a dress beautifully plaited, and stiffened for the front, but I do not think it common.

In this account, we have another illustration of the word of God; a proof also of the observation and care of the Prophet, in his examination of this subject, and a most melancholy picture of the fallen state of the daughters of Zion.

Many passages of Holy Scripture, otherwise unintelligible, have received a correct and striking elucidation from a comparison with the modern customs and manners of oriental nations; and the instances of this kind, which have been collected by different writers, viewed in connection with other circumstances, form no mean proof of the truth and divine authority of the Bible.—*Wesleyan Magazine.*

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[The above work was published and is for sale by D. F. Robinson & Co. of this city.]

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## NOTICE.

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AFTER the 12th inst. the price of passage on board the Steam Boats, UNITED STATES, Capt. Beecher, and HUDSON, Capt. Sanford, Which run daily between New-Haven and New-York, will be reduced to TWO DOLLARS, and round. From Hartford to New-York, and from New-York to Hartford, the price will be only three dollars, including Stage fare. The high estimation in which these boats are held by the public, for safety and comfort, and for regularity in performing their trips, needs no comment. Suffice it to say, that they have not lost a single trip during the present season. The hours of starting will be, from New-Haven every Monday morning at 9 o'clock, and every evening (Sundays excepted,) at 7 o'clock. And from New-York every morning (except Sundays,) at 7 o'clock, and at 4 o'clock P. M. on Saturdays, making 7 trips each week.

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